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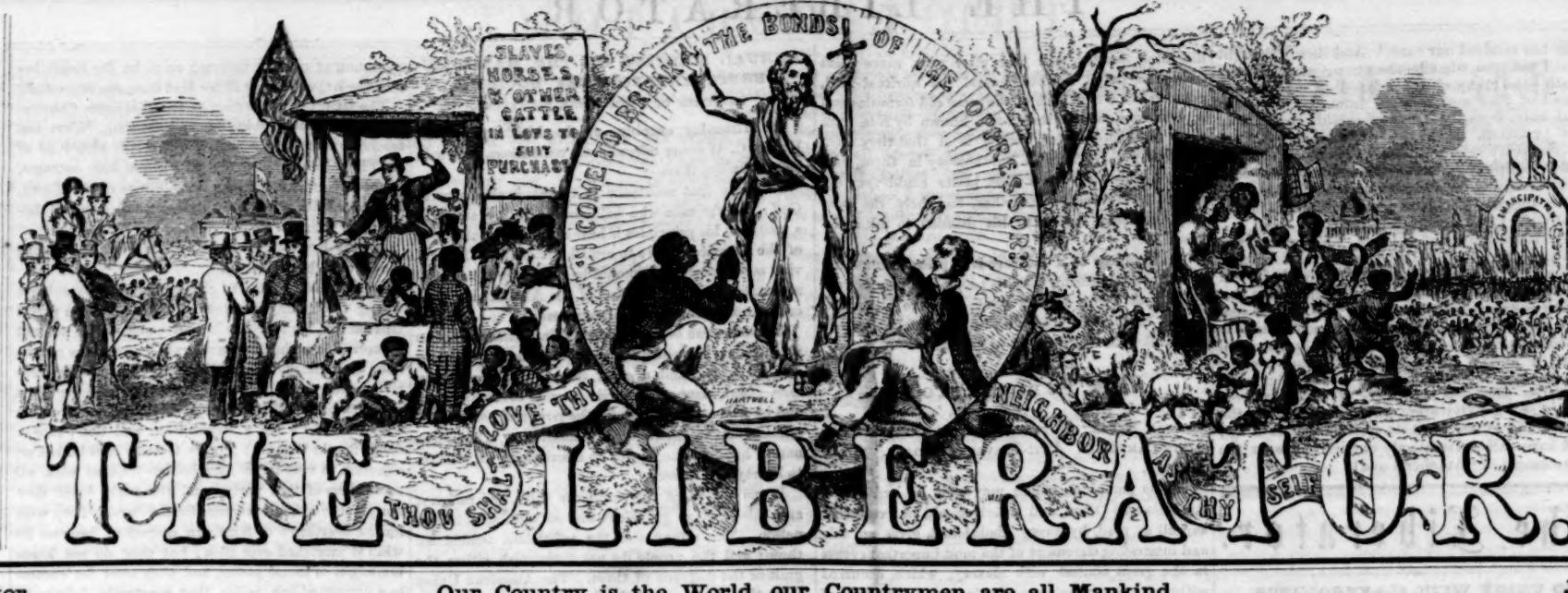
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C. KELLEY.

SON,
Boston.



WM. LLOYD GARRISON, Editor.

VOL. XXVII. NO. 7.

REFUGE OF OPPRESSION.

From the Washington Union.

ABOLITIONISM.

Previous to the organization of the American Anti-Slavery Society, which threw the first brand of dismission among us, in that declaration which forms the creed of abolition, the country was at peace. The contests of parties were not sectional contests, nor did they involve any other political principles which were common to all sections of the Union. The venom of fanaticism had not mingled in the cup, and however ardent these conflicts may have been, they were in a great measure, free from those dangerous and malignant ingredients which now render every Presidential election a struggle for the preservation of the Constitution and the Union.

It seems but too evident that the late triumph of the Democracy has not settled the question of slavery, nor disengaged the enemies of the Constitution and the Union. They will rally again, probably under a new disguise, and the Democratic party may be assured that it has many battles yet to fight before the enemy is finally subdued. The hydra has many heads, and all must be cut off before the monster gives up the ghost. It cannot, therefore, be assumed that we are again provoking the discussion of the subject of slavery, and inviting to agitation. What we now see going on daily in both Houses of Congress shows that the abolition Black Republicans never mean to let the subject rest. They evidently mean to keep the firebrand burning, and those who labor to extinguish it cannot justly be charged with being accomplices of the incendiaries. The aggressors alone are accountable for the efforts of those who act on the defensive.

In contemplating the present unhappy and disturbed relations of the two great sections of the country, it is their inquiry that naturally presents itself as to their origin; after which, we shall proceed to consider their consequences. It is impossible, when we look back on the rise and progress of abolition fanaticism, to be blind to the palpable and notorious fact that this is the prime source of these sectional dissensions. With this they began, and with progress they have more aggravated; and abolition acquired strength and momentum, and new allies at home and abroad, that respect—may we say, that reverence for the Constitution, that submission to the law, and that attachment to the Union which had hitherto been the great universal characteristic of the people of the United States, began to be seriously impaired. Before the advent of this dangerous and malignant faction, we solemnly declare we never met with a native of our soil, except some old revolutionary tory or his offspring, who did not look upon the great charter of our liberties with almost as much reverence as on the Decalogue. The one was his political, the other his religious creed, and both were equally sacred in his eyes. Any man who had dared to advocate a dissolution of the Union would have been scouted as a renegade, a rascal, and a traitor.

But now, when abolition has acquired new strength and new insolence by a union with those of England—by an alliance with Black Republicans, traitors, and stamp parsons, and swept into its vortex every species of folly and fanaticism—we see this Constitution, once so dear to the heart of every American citizen, stigmatized at public lectures, in pulpits and in legislative halls as 'a compact with hell,' a gross violation of the law of God and the rights of Nature.' Is it then, a subject for surprise that of late years the great national compact, whose provisions are the heartstrings of the compact, has in some communities and States become an object of contempt, if not hatred, and that many citizens of the United States, at least those who side with these blasphemous in their party struggles, believe, or affect to believe, they are best serving their God and their country by trampling it under foot and defying its authority? Or is it to be wondered at that the people of the South, against whose property, safety and rights these traitors in fact well-armed, should be driven to discuss the dissolution of the Union, in all the forms of being sacrificed, and which is forever rendering it indispensable for them to stand in the breach in self-defense? We believe there is not a rational, observing man in the United States, who does not see and acknowledge that all the dissensions we have encountered, or have yet to encounter, may be traced to those pernicious dogmas which the abolitionists and their allies have, for fifteen or twenty years past, with increasing insolence and we fear with increasing success, endeavored to implant at the shrine of politics. Their avowed principles strike at the root of all social, moral and religious obligations, for their entire creed is summed up in one stupendous dogma which supersedes them all. With them, Christianity is nothing but abolition, and abolition Christianity; morality consists solely in an abject submission to one great dogma, and philanthropy in sacrificing the rights, safety and property of some eight millions of whites to the freedom of half that number of negroes. There can be any doubt that men holding these principles, propagating them with all the phrenzied zeal of fanaticism, are the real incendiaries who lighted this flame in our country, and are responsible for all its consequences?

There is no more dangerous enemy to the principles of religion, the precepts of morality, the peace of society, than the happiness of individuals, and one who sets up a single principle as an abdication of all other moral obligations. Should such a man, and you will show us one who is to all purposes, if not to all intent, a villain, since he stands ready to sacrifice his duties to his neighbor, his country and his God, to some monster of his own creation, which swallows up all the virtues in one gulp, and supersedes the ten commandments by one stupendous dogma. The universal principles which have heretofore governed mankind in their neighborly intercourse with each other, the tie of consanguinity and country, and the obligations of patriotism, are discredited, despised, and openly violated; the Constitution denounced, the Bible profaned because it is not an anti-slavery Bible, and Jehovah himself renounced because he is not an anti-slavery God. This is abolition—this is fanaticism, when sincere, is a species of monomania, and when adulterated by a mixture of clerical ambition, party spirit, and political antipathy, as in the United States, is worse than the most dangerous and deadly species of hypocrisy.

The abolitionists, who deal in nothing but dogmas which they cannot and do not attempt to establish, either by proofs or reasoning, have denounced slavery as 'the greatest curse that ever fell on the

heads of mankind.' The transgression of our first parents, which

title from the Washington Union, the official organ of the Government and of the Democratic party, is only a sample of what the Southern presses are aiming at.

Now, though it is perfectly certain that the Washington Union is fully aware of the falsity of all this, it is equally certain that the vast majority of its readers will honestly accept it for truth. The Union knows that Mr. Sumner, Mr. Wilson, Mr. Seward, and the rest of Col. Fremont's supporters in the recent election, have always been faithful to the Union and the Constitution. It knows that the few hours hence the State will be better able to loan \$50,000,000 than it is now to bear the burden of \$19,000,000 given to the railroads, and no one can say that this burden is enormous. England, with a national debt of \$4,000,000,000 gave \$1,000,000 to the Jamaican planters as a compensation for emancipating their slaves. Even as a financial question, there is nothing startling in it, especially when it is remembered that land would double in value simultaneously with the passage of the constitutional amendment authorizing its enactment.

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There need be no pernicious agitation, and even if there should, it is the penalty which we cannot avoid paying at some time; and it is easier to pay it now than in the future. Who that watches passing events and indications, is not sensible of the fact that great internal convulsions await the Slave States? Better to grapple with the danger in time, if danger there be, and avert it, than wait until it becomes formidable.

One thing is certain, or history is no guide: that is, that slavery cannot be perpetuated anywhere.

An agitation now would be the effort of the social system to throw off a disease which had not touched its vitals; hereafter it would be the struggle for life with a mortal sickness. But we do not apprehend any agitation more violent than has been forced upon us for years by the pro-slavery politicians.

Agitating the slavery question has been their constant business, and nothing worse has resulted from it than their elevation to office—no very trifling evil by the way—and the temporary subjugation of Kansas. Besides, we know that all the Free States emancipated their slaves, and England and France did the same; and we have yet to learn that a class which, numerically speaking, is insignificant.

It is that day, Democracy will not only mean the rule of the sovereign people, but the rule of the sovereign people for themselves, and the dignity as well as the rights of free labor will be recognized.

Therefore it is, sir, that standing here, in the midst of the assembled Legislature of Missouri, I am proud to avow myself a Free-soiler. Let those who are scared at names, shrink from the position if they will. I should never feel alarmed at meeting the issue under whatever name, or style, or title, or form it may come. And, furthermore, I would add, sir, that whenever the question may arise, whenever the contest comes between the labor of the white man and the labor of the slave, I shall take my stand in favor of the white man. Here in Missouri I shall support the rights, the dignity, and the welfare of the 800,000 non-slaveholders, in preference to upholding and perpetuating the domineering of the 30,000 slaveholders who inhabit our State.

I am a Free-soiler, and I don't deny it. No word or vote of mine shall ever injure to the benefit of such a monstrous and abhorrent doctrine as the extension of slavery over the patrimony of the free white laborers of the country. I am, sir, for the greatest good of the monoplist number, and against the system which monopolizes the free and fertile territory of our country, for a few slaveholders, to the exclusion of thousands upon thousands of the sinewy sons of toil, who in peace and war are the foundations and ramparts of the social edifice. The time will come, sir, and perhaps very soon, when the people will rule for their own benefit, and not for that of a class which, numerically speaking, is insignificant.

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My sympathies are with the toiling masses, and not with the privileged few; and while I shall be far from designing any violation of the rights of property of any class, yet I conceive his labor to be as much the property of the white laboring man as the slave is the property of the slaveholder, and as much entitled to fostering care and the protection of the law as any working right in the Commonwealth. I shall be glad to see both protected so long as they may be co-existent, but I shall certainly look forward to the day when, by a wise and salutary system of emancipation, Missouri may rid herself of the evils and incubus of slavery, and open wide her rich harvests fields and unbond her mineral wealth to the active energy of her free white population. Such are my sentiments, sir, upon this subject, and I scruple not to avow them openly and with no shadow of concealment.

Mr. Clover, a representative from the same city, followed in similar strain. He said:

I vote for Mr. Palm, as an endorsement and avowal of his faith upon this paramount question of our time—the emancipation of slaves; and I assure members of the Senate and House of Representatives, that the election of Mr. Palm will be hailed by myself and others on this floor, and by thousands throughout the State, as the auroral glimmer of the dawn of a day when a political party, having this great purpose for its end, will initiate a policy which is necessary for the development of all the resources of this mighty State, for securing to it its rightful position in the Union, and for multiplying the prosperity, wealth and greatness of its people.

It is a most encouraging fact, which we take great pleasure in stating, that Mr. Palm was elected.

The Missouri Democrat, published at St. Louis, is one of the most substantial and certainly the ablest of the papers of that large and flourishing city. We copy the following passages from its editorial comments on the above mentioned debates:

The applause which followed Mr. Clover's speech, and the roar of approbation stand taken by Mr. Brown, and we might add, of his more modest position as to say so, the position of the journal—a position which is applauded by its readers—warns us of the annual and semi-annual Convulsions of the few harmless men and women, who sit fit to make themselves objects of public derision, by following Mr. Garrison in his ridiculous crusade against the Union. Even the Southern papers published in Boston, greedily as they are wont to snatch at everything which can in any way be used or misused to the real or apparent detriment of the Republican party, disdained to ridicule the principles of the abolitionists, and trustfully committed himself to the same invigorating principle.

Viewing the question as a subject of the State police, we will venture to say that it is the grandest ever propounded to the people. If it were affirmed in a constitutional convention, and thoroughly carried out without any violation of vested rights, Missouri is an open question in our opinion.

Emancipation is an open question in our opinion, and not only an open one, but a popular and progressive one. Scarcely more gratifying than the denunciations of Brown and Clover was that of Senator Blow, on Monday, in which he also cordially and trustfully committed himself to the same invigorating principle.

In such notice as we saw fit to take of the Convention, we pointed out the danger that in the slaveholding portion of the country, where the most exaggerated and distorted impressions prevail as to the character and objects of the Republican party, unscrupulous persons would be likely to avail themselves of so tempting an opportunity to magnify those erroneous impressions, and to fix upon the Southern papers the stigma of hostility to the Union, and disloyalty to the Constitution.

We pointed out the effect that this would have in retarding the growth of reasonable opinions at the South, where there is every ground for believing that the seeds of a pro-anti-slavery feeling exist, ready to spring forth whenever the moderate part of her citizens shall be relieved from the pressure of the ultra-slaveholders, which is now exercised by the ultra-slaveholders.

Our apprehensions in this respect have been fully realized. The Southern Democratic journals are making copious use of the Convention and its doings, the responsibility for which they falsely ascribe to the Republican party. The following ar-

can use them as you like. I am not able to make out as full an account as I should like, but have given you the principal facts. If you or any one else gives any further particulars, I am ready to give them any information they desire.

Respectfully yours,

JOSEPH L. BLODGETT.

From the Morrisania (Pa.) Olive Branch.

THE FUGITIVE SLAVE CASE IN PHILADELPHIA.

In our last issue we gave a history of a part of the proceedings of Brown, an alleged fugitive, claimed by Mr. Gatchell, of Maryland. The son of Mr. Gatchell was the principal witness; he swore that seven years ago Mr. H. H. Brown brought to his father and said, 'here is the boy you have bought of me.' Mr. Pierce contended, very properly, that this did not prove Brown to be a slave for life—he might have been bound until he was twenty-one, and Mr. Horsley did not say he was a slave.

A number of colored men testified to having known Brown in Baltimore as a free man, and several more that he had known him in Philadelphia for six years. Mr. Gatchell swore that he ran away but five years ago. The hound, Dougherty, did his master's bidding with alacrity, and contended that the fugitive slave law must be respected in order that the friendly relations between the North and the South might be preserved. But the case, we presume, had been decided before the evidence was produced.

David Paul Brown, Jr., (son of David Paul Brown, Sr.) who once manifested some zeal in behalf of the fugitive, was the commissioner, and a more willing tool we have never yet read of. Of course he decided that his namesake Brown, and we presume a much better man himself, (he could not be worse,) was the property of Mr. Gatchell, Sr. Of course, otherwise he would have received but five dollars, whereas now the law awards him ten dollars. Not to speak of blood money, which it is easy for a slaveholder to use.

If there is one office above another remarkable for meanness, it is that of slave commissioner. The paid and despised negro trader is not half so low in the scale of humanity as the slaveholders being legislators also, have exerted their utmost ingenuity in passing laws to make the position of the free negro as uncomfortable as possible, and so to drive them away. But the negroes proving very pugnacious, recourse was had to the Colonization Society to aid in the process, which holding out the prospect of liberty, equality and self-government, and the accumulation of wealth in Africa, it was hoped might entice them to go. All this, however, has been to no purpose, and these unlucky negroes—many of them, by the way, on the father's side, offshoots of the first Southern families—still remain much a nuisance as ever, prowling, as the slaveholders allege, about their premises, and in the most annoying manner fully acting up to the Virginia exhortation, root and pig or you die.

As a last resource, it has been proposed, since they will remain in remaining, to reduce them

slavery. If the free colored people of the South were all the honest, industrious, well-behaved conscientious people which this Memphis writer, while advocating their general expulsion, confesses some of them to be, the selling them as slaves to the cotton planters according to the programme of the Richmond *Examiner*, would be comparatively an easy operation. But in the case of these people we see a striking exemplification of the 'possible truth, under certain circumstances, of Mandeville's famous doctrine that private vice may be public benefit. The security of the free negroes of the South against all attempts to expel or enslave them, rests, not upon their virtues, but their vices; and a pretty effectual security it is.

HELP FOR AN ANTI-SLAVERY PRESS IN KENTUCKY.

To the Editor of the *Telegraph* and other papers:

I know of a case which demands attention, sympathy and aid from Anti-Slavery men in the free States. I invoke your assistance in getting a few facts before the public.

Wm. S. Bailey, aided by his wife and children, is editing and publishing the *Newport (Ky.) News*, (Daily and Weekly,) the only Anti-Slavery paper, I think, that is issued in the slave States. He has sacrificed an independent property in keeping it alive for seven years, and is now poor and in debt. His paper is doing good service, and would be liberally sustained, as it should be, if his situation and work were understood. He has the real Kentucky pluck, and is resolved to persevere till freedom triumphs. Cassius M. Clay recommends him to your confidence and support, in a note of which I send you a copy. I know Mr. Bailey, and love him for his noble spirit. I earnestly bespeak for him sympathy and a little material assistance from the friends of freedom throughout the free States.

On the 12th of this month, a friend in this city hearing that Mr. Bailey and his family were suffering the hard and cold winter, sent him five dollars. May I add a few of the words in his touching reply? "We got your letter Saturday evening, out which we prepared some flour, a few slices of ham, a pound of coffee and a pound of sugar. And that night we all sat down to the table, for the first time in more than two weeks, and ate a meal with sublime thankfulness. You will not be soon forgotten, nor your remittance which relieved our half fed family, faint, and feeble for want of substantial nourishment." Now I know Mr. Bailey's circumstances so well that I am sure there is no exaggeration in this. He has suffered and is suffering with his noble family the pains of slow martyrdom for the cause of freedom in Kentucky and through our country. Shall he not be relieved? Who will take his paper? The weekly is one dollar per annum. Who will send him a dollar to aid him in his martyr work. Any one can send directly to him by letter, directing, "William S. Bailey, Esq., Editor of the Kentucky Weekly News, Newport, Kentucky," or hand to me and I will transmit.

Will not all editors who see this, help this noble man by inserting this article in their papers?

DANIEL FOSTER.

Boston, Jan. 27, 1857.

MR. CLAY'S LETTER.

December 11, 1856.

To all to whom these presents shall come. William S. Bailey, of the *Newport News*, Newport, Ky., has made great pecuniary sacrifices in the cause of our common liberties, and is still making sacrifices. His paper, daily and weekly, is doing good service in Kentucky, and encouraging others in all the slave States to do the same. All the friends of the Republican cause would do well to aid him, as a little money from each one would place his paper upon a permanent basis of stability and usefulness.

C. M. CLAY.

UNDERGROUND RAILROAD.

The underground Railroad occasionally brings out rich things. Yesterday a beautiful mulatto woman from the Maryland shore, near Baltimore, called upon Mr. Lougen. She was a fugitive from high life in Slavdom. Her dress, address and conversation, showed she had been valued and cared for. She naturally enquired into the quality and amount of business at the Syracuse Depot. Mrs. Lougen took the record of the names of the fugitives that had called at her house, and commenced reading them.

"That is the name of my husband," she exclaimed, with enthusiasm, when a certain name was read.

Mr. and Mrs. Lougen instantly called to mind an accomplished semi-colored man they had sent on to Rev. Mr. Mansfield & Co., at Auburn, three weeks ago. She told her story as follows:

She had been married about six weeks. Her husband and herself had been slaves of two respectable and wealthy families in Maryland, and were greatly attached. About three weeks since her master suspected that she intended to escape with her husband, and arrested her and put her in jail. She managed to notify her husband of her case, and he instantly fled to avoid a similar fate, and probable sale to the far South. Her mistress and daughter were greatly attached to her, and procured her release, and in three days thereafter she fled on foot to Philadelphia, with the aid of the man who helped her husband off. Anti-Slavery men put her on the road, and now for the second time she has got on the track of her husband.

Mr. Lougen at once thought it his duty to go to Auburn with her and help her find her husband. On her arrival at Auburn, he placed her in the parlor of one of the best hotels, and called on Mr. Mansfield, who went with him to another clergyman, to whom he was directed. He was at meeting, and Mr. Lougen saw a colored man in a distant part of the meeting who resembled the fugitive, and sent a person to bring him to the lobby to see Mr. Lougen. The poor man was seized with a tremor. The fact was, he was an excellent machinist, and instead of going to Canada, had hired out at good wages at Auburn, rather instructed to do so by Mr. Lougen, if he found a chance.

"They are after you, Fred," said Mr. Lougen, "but hold up your head—I'll take you where you won't be hurt."

"Who is after me?"

"Who but your master could be here after you? But don't be scared—follow me and you will be safe."

"Can you fight?"

"It depends on who I am to fight!"

"Will you fight slaveholders if they have come to take you?"

"Yes—I would fight a regiment of them."

By this time they had arrived at the hotel, and Mr. Lougen pointed directly to the parlor, which was richly furnished and gas-lighted. The fellow's feelings were worked up to the highest point by being led to such a place, where he could expect to see no one but a slaveholder. On entering the room, he saw his beautiful wife alone. They rushed together, and a happier bride and bridegroom could not be found in the world—we'll venture to say.—*Syracuse Standard*.

ANOTHER CANE FOR MR. BROOKS.

To the Editor of the *New York Tribune*:

—I stood in the office of a certain California Express Company in this city yesterday afternoon, watching the process of opening the mouldy, grave-like trunks, and the distribution of their varied contents. The California steamer had just arrived, and there were letters, papers, daguerreotypes, specimens of California industry and Chinese skill. "Christmas presents?" I asked of the busy expressman, taking up, as I spoke, a long, neatly-wrapped parcel which he had just tossed out like Yorkie's skull. I started at the inscription I read there, on the wrapper of what I had supposed to be a sword:—"To the Hon. PRESTON S. BROOKS, Washington, D. C. Presented by the Citizens of Tehama, California." It was another cane!

It would be difficult to describe the emotions with which I silently replaced the parcel on the table, and stood a few moments alone beside it. The man still digged in the grave behind me was too busy to heed my state of surprise, and all alone, addressing himself to no inexpressible depths there, while I held mute communion with that Christian gift. I walked with it among the minors in their council, when the day it was to be commemorated was pronounced good. I heard the conclusion of the whole thing, "Love, violence and bloodshed," and saw them fitting the stout stuff to its "loaded" head of gold, and read the meaning on their knitted brows, while they devised its "suitable inscription." I thought of its careful consignment, and perhaps at that moment the surprise passing from lip to lip. "By the time

Brooks has received our cane." And then I thought—need I tell you what?—the strong arm stiffened in death—the angry clutch relaxed in cold passivity, and of that soul released from the throes of mortal hate, from the bonds of earthly pride, from of relation, or 'State,' or 'section'—far beyond the petty scenes this poor emblem of hate (not friendship) was made to commemorate, weeping, weeping in contrition its earthly state, but healed—bathed by the precious blood whose gift makes joyous and holy our Christian festival!

Ah! citizen-miners of Tehama, your present was not in vain, though it will never form a weapon to the hand for which it was fitted; though it will never bring back his autograph letter of thanks, nor go, with your names as its donors, into the newspapers to swell the angry, clashing sentiment which in your bosom stimulated the gift. It has by its moral reached human heart, and while showing the blindness and vanity of mortal praise, has also taught the feeble and of human resentment. Let a little earth in charity cover the remembrance of an incident which a few days ago would have called forth only vindictiveness in the announcement of "Another Cane!"

NO UNION WITH SLAVEHOLDERS.

BOSTON, FEBRUARY 13, 1857.

TRUTH.

The Truth shall make you wise,
All simple though ye be;
But her light can greet your eyes,
She first must make you free.

The Truth shall make you bold,
Though small your strength may be;
But, if she finds your courage cold,
She first must make you free.

The Truth shall make you great,
How small ye'or ye be;
To raise you to her high estate,
She first must make you free.

The Truth shall make you glad,
Though deep your griefs may be;
To pour her joys upon the sad,
She first must make them free.

The Truth shall make you good,
All sinful though ye be;
To enter on her heavenly road,
She first must make you free.

The Truth shall make you kind,
Though deep your griefs may be;
To pour her joys upon the sad,
She first must make them free.

Thus wisdom, courage, joy and grace,
The gifts of Truth shall be,
If gazing on her glorious face
Hath made your spirits free. M. W. C.

The Truth shall make you free.

This is a true saying, and worthy of all acceptance. But even Truth will make Free only those who receive it, conform their lives to its dictates, and renounce that which opposes it, though dear as a right hand or a right eye. If our nation yet remains a slaveholding nation, it is because we have not yet received the Truth and reduced it to practice.

To hold the slave securely within his power, the master must keep one end of the chain in his own hands. There is no escape from this necessity. But while he does this, he also is in chains. His movements are limited, his freedom is forfeited, just as certainly, by the self-imposed task of holding the slave, as the slave's by being held; and whoever assists the master in holding the slave must in like manner, and by the same necessity, have his movements limited and his freedom curtailed. Massachusetts has done, and is now doing, this shameful work, and is therefore necessarily suffering its inseparable disgrace and injury.

Our fathers made the very mistake against which Asp's fable of the woodcutter and the forest should have warned them, and gave the handle to that axe which has ever since been used to cut them down. They carelessly, unjustifiably, granted certain privileges to the Slave Power in indulgence to what seemed the last stages of its decay—obviously taking for granted that it must gradually decay and die after the abolition of the slave trade; but we, instead of filially covering their shame, and undoing their error when it revealed that it was an error, have not even withdrawn our support from the slave system when it openly trampled upon our rights also, seized our documents from the mail-bag and the post-office, imprisoned our colored seamen, kidnapped and enslaved our colored citizens, denied even to our white citizens their rights of free speech, printing and locomotion, in sister States, ignominiously expelled our ambassador from Charleston, brutally assaulted our Senator in Washington, and added robbery, arson, rape and murder to all imaginable minor violations of the rights of our citizens in Kansas; in a word, we have stupidly continued, (following the one blunder of our fathers as implicitly as their many acts of wisdom,) to accord the same indulgence to slavery in the brutal arrogance of its present prosperity, as our fathers did when it merely begged for a short respite before execution; and the consequence is that the demands made upon us by slavery are getting more and more brutal and arrogant; while our own sensibility to both injury and insult is getting so dulled, and our appreciation of the calls of honor, justice, humanity and religion so imperfect, that very few of those who propose any action in regard to slavery think of carrying it further than an attempt to limit that anti-republican and anti-christian system to its present boundaries; which implies toleration of it, acquiescence in it, continued support of it, *within* those boundaries.

Our readers may remember a good story of the above-mentioned minister which went the rounds of the papers a few years since. Soon after the passage of the Fugitive Slave Law, a petition to Congress for its repeal was presented to Mr. Warren for his signature. As the feeling in the town was very general and strong against the law, our parson was in something of a quandary, but finally compromised the matter thus—he signed the petition, adding to his name the words, "Provided all can be done in good faith to the Constitution." The next signer of the Petition, with an equally laudable desire not to be misundertood, appended his name, and to it added these words, "Provided all can be done in good faith to the Constitution; for I wish to serve God so as not to offend the devil."

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publicans, 'Great is . . . Why will be held . . . reme- . . . i.e., . . . institutions, the inter- . . . of himself, . . . our enterprise, and glory of . . . Let us . . . and who . . . What slave, we reverence, to man, . . . no . . . however or in human- man, wo- . . . my soul. . . . excitement . . . I believe . . . Every man is the . . . bold, deter- . . . power of . . . and against . . . in- . . . insur- . . . slaveholding reli- . . . These are . . . To render . . . twenty-five . . . etern- . . . rebellion . . . to ty- . . . our trea- . . . that would . . . not actu- . . . by such . . . Would who . . . your right . . . slave your . . . a duty to . . . and duty of . . . Franklin

our acknowledged rule of action. How else can I test the honesty of any man, or set of men? Their action is to be judged by their principles, not mine. That is true to his own highest convictions is honest. Are we to use a test to try men which they do not accept? It is not just to test a Mohammedan by the scale nor a Christian by the Koran. We have no other way to test slaveholders and their confederates but by trying them by their own acknowledged principles. One, one is that armed resistance to those who would enslave them is obedience to God. He that violates his own conviction of duty is a traitor to himself. He who goes against his own soul against the Holy Ghost, will believe it the right and duty of men to kill those who would enslave them, will not assist the slaves in their struggle for freedom, even though it involve the destruction of the slaveholder. He is dishonest, an unscrupulous man, who is faithless to his own convictions of right.

J. N. BURTON.—If Brigham Young believes it is his duty to practice polygamy, he is a bad man if he does not practice it?

B. C. WATSON.—Certainly. His sense of right and wrong is entirely perverted, in regard to marriage, as was that of Abraham, Jacob, David and Solomon; yet, nothing that God, as he conceives of him, enjoins against him, he sins against the highest conviction of his soul, and (not against Nature) if he does not practice it.

I believe in an unchangeable God, and an unchangeable rule of right in regard to marriage, which pronounces polygamy, sanctioned or unsanctioned by human laws, unnatural and monstrous.

That man is a traitor to his own soul, who is dishonest, and against his own convictions of right.

ATTEMPTED. Meionson. HERBERT GLEASON briefly stated that he wished to gain the acquaintance of the Anti-Slavery people, and to pledge himself and be recognized, as a friend of the movement; that he was a member, in good and regular standing, of the orthodox church, and did not consider that position incompatible with an Anti-Slavery position.

THEODORE PARKER. I will use the brief time I have at command, in speaking of the political aspect of America to-day. There is one great obstacle to the welfare and advancement of the United States—slavery. It is at variance with the Declaration of Independence, and with the ethnological instincts of the Anglo-Saxon race, and with the spirit of all Christendom.

Even the Emperor of Russia is hostile to slavery. The loitering race of the Caucasian family are going ahead of the more highly civilized, as far as slavery is concerned.

The chief work of the United States, is to get rid of slavery. Two questions arise in relation to this matter:

1. Which way is most just?
2. Which way is most expedient?

Slavery has two allies:

1. Political ambition.
2. Mercantile covetousness.

Slavery is a curse to any nation—but it is lucrative to the slave owners.

Two great ideas exist in America. One Freedom, and the other Bondage. Between these two there must soon be a decisive battle. The leaders understand this, but the people don't.

The party of slavery has had the power hitherto—it's head is in the South, its tail in the North. It has a double tail,—Whig and Democratic. The Whig tail has ceased to be mortal. It did not die exactly, but 'kind' ofгин' out.

The party of freedom is now full of good principles and fresh hope. The spirit of all Christendom favors it, in my sense. I would go up and down the slave States and organize an armed aggression on the North against the South, to free the slaves. They should be willing that others should treat us as we treat them.

Mr. Everett.—I believe in armed insurrection against oppressors to begin, in any sense, I would go up and down the slave States and organize an armed aggression on the North against the South, to free the slaves. They should be willing that others should treat us as we treat them.

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Mr. Everett.—I believe in armed insurrection against oppressors to begin, in any sense, I would go up and down the slave States and organize an armed aggression on the North against the South, to free the slaves. They should be willing that others should treat us as we treat them.

Two great ideas exist in America. One Freedom, and the other Bondage. Between these two there must soon be a decisive battle. The leaders understand this, but the people don't.

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